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"If You Let The People Know, They Can Act Intelligently"

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Dr. Goldstein Urges Brandeis U. Drop Sabbath Football Schedule

NEW YORK (NJP)—Rabbi Israel Goldstein, Conservative leader and president of the American Jewish Congress, this week urged Brandeis University, of which he is one of the founders, to "reconsider their policy" of participating in sports activities on the Sabbath.

Warning that the university's refusal to cease playing football on Saturdays, for which the school has come under attack from various sections of the Jewish community, would "justifiably alienate a segment of the Jewish goodwill which the university administration has so successfully enlisted."

"Would Swarthmore or Haverford, Quaker-sponsored institutions, or any institution sponsored by a Christian denomination, permit Sunday football?" Dr. Goldstein asked. "I am sure they would not, even if other colleges permitted it," he said.

DUE CONSIDERATION

He asserted that "one is justified in expecting of Brandeis University due consideration for the sensibilities of Jewish religious groups, including the Orthodox. Even if Brandeis University were not deriving a portion of its support from Orthodox Jews," the Conservative leader added, "it would be its Jewish duty to respect the standards of 'K'lal Yisroel' (the total Jewish community)."

Rejecting the explanation that Sabbath football is not an official university activity because it is not compulsory, Dr. Goldstein told The Post that

Israel Marriage Rate Highest In World

LONDON (WNS)—Israel has the highest marriage rate in the world, leading the 52 countries that keep marriage records, it was revealed by the International Statistical Bureau, with a rate of fourteen percent for every thousand population as compared, for example, with the U.S. rate of eleven, in 1950.

"the fact remains that these football games do bear the imprimatur of Brandeis University and are so regarded."

PRESTIGE ASSET

He noted that abandoning intercollegiate football would deprive the university "of one of its prestige assets" and would leave the school with "intra-college games only." From the "standpoint of the students' participation in athletics there would be little harm done," he said, however.

Withdrawing from intercollegiate football "would represent a sacrifice for Brandeis University," Dr. Goldstein concluded, but it would "be a sacrifice worth making."

D.A. Denies Adult Leadership Behind 'Nazi Youth Movement'

By HARRY HOFFMAN

National Jewish Post Correspondent

PHILADELPHIA (NJP)—District Attorney Richardson Dilworth told representatives of seven organizations mobilized to act on the reports of a Nazi youth movement here that he is convinced there is no adult leadership behind the movement as had been reported.

He said some "moronic, practical joker" was probably responsible for the bottle bombs found at Olney High School, where reports of the movement originated, and scene of one of the most recent attempts of vandalism.

TAKES EXCEPTION

Nathan Edelstein, of the Commission on Human Relations, took exception to this attempt to "minimize" the situation, declaring he had no doubt the feelings expressed by the young people involved in the alleged movement are "adult in character."

He revealed he knew of two teachers at Olney who were aware of and approved the movement, but would not disclose their names.

He said his group was concerned over the fact that in the last month there have been at least five instances of "anti-racial" outbursts, whereas in the last five years there had been only about one such incident reported each month.

NO HANDBILLS FOUND

Dilworth said that inquiry has failed to substantiate reports of Nazi handbills distributed at the school. No such handbills have been found, and no one has been found willing to testify to the actual existence of the alleged

BULLETIN

PHILADELPHIA (NJP)—Several hours after District Attorney Dilworth's statement "minimizing" reports of a Nazi youth movement here, a gasoline-filled bottle, labelled with a swastika, and wick ablaze, was found near a side door of Congregation Beth Judea, in West Philadelphia.

The fire-bomb was planted after twenty girls and four women entered the building for a meeting of a Girl Scout troop. A troop leader snuffed out the flaming wick with her hand.

Police said the bomb would have exploded within a few minutes, and might have caused serious damage and injuries.

handbills.

The handbills now are believed to be a hoax perpetrated by some students.

He added that the investigation in various schools where beatings on students have been reported found "students of German origin are often from the lower income bracket, while Jewish children seem to come from higher income families, and that has caused some feeling."

The situation is "mighty ser-

Miller Nominated for Presidency Of ZOA; Redelheim To Oppose Him

By Z'EV KRONISH

Chief, New York Bureau of The National Jewish Post

NEW YORK (NJP)—The Zionist Organization of America, faced with numerous organizational problems, this week was in the throes of what will most likely be a bitter political fight for the president's office, which will be left vacant when Benjamin Browdy completes the two one-year terms allowed by the constitution.

Rumors that Rabbi Irving Miller, who this year stepped down from the presidency of the American Jewish Congress, would be nominated for the office by a group spearheaded by former president Emanuel Neumann became reality Tuesday.

Another Neumann-backed agency, the Zionist Information Service (ZINS) urged Rabbi Miller to accept "the leadership of the ZOA by allowing his name to be presented at the forthcoming national convention."

BROWDY BACKS REDELHEIM

Rabbi Miller, who is head of a large Long Island Orthodox Congregation, will be opposed, it is almost certain, by Abraham A. Redelheim, chairman of the National Administrative Committee of the ZOA. Redelheim has the support of Browdy, who no doubt will be able to throw the administration forces behind his candidacy.

The two factions have been split over the question of the ZOA's tie with the General Zionist Party in Israel.

The administration forces, including Browdy, Louis Falk, Mendel Fisher, head of the Jewish National Fund, Samuel Margoshes, veteran Zionist newspaperman, David Moskowitz and Redelheim convened Tuesday to discuss what action they would take in the light of Miller's candidacy.

It is known that Miller would welcome the opportunity to run for the ZOA presidency. There were some rumors that he had been opposed for reelection for a second one-year term as head of the AJCongress, but this could not be confirmed.

The administration meeting discussed Redelheim's vote-getting ability. Browdy is known to have expressed full confidence in Redelheim's acceptability to ZOA leaders across the country.

MILLER HAS SUPPORT

The Miller candidacy is being supported, it was announced, by the presidents of the Michigan and Southwest Regions of the ZOA. Miller's candidacy will be launched formally by a conference to be called by a "Committee for Zionist Action."

At the meeting of the administration forces, Margoshes and Fisher are said to have questioned Browdy's assertion that Redelheim would make the organization's best candidate to oppose Miller. But the two are expected to throw their support to Redelheim, nevertheless. Falk was asked to manage Redelheim's drive, but declined.

The Neumann group was known to have been divided between supporting Rabbi Miller and Mortimer May, Nashville, Tenn., industrialist, who was nominated last year as the favorite son candidate of the Southern Zionist Region. May was widely talked of as a candidate for the presidency last year, but declined to run when Rabbi Silver's backing was not forthcoming.



REDELHEIM
Browdy's Candidate



MILLER
Neumann's Candidate

HALUTZIUT BACKED VIGOROUSLY BY NEUMANN

NEW YORK (NJP)—The controversial halutziut movement in the United States got its strongest support in recent years from an American Zionist when Emanuel Neumann, a member of the Jewish Agency, gave vigorous endorsement to a full-scale U. S. halutziut program.

Neumann, who is a past president of the Zionist Organization of America, made an impassioned appeal for "contingents of idealistic settlers" from the U.S. Jewish community at the conference of the Zionist Information Service which nominated Rabbi Irving Miller as candidate for the presidency of the ZOA.

"We must embrace the con-

vention that the special and unique relationship with Israel which we claim as Zionists must be sealed and sanctified by the personal participation of contingents of idealistic settlers from our midst," he asserted.

"Such a contribution may, in the end, outweigh in importance all our financial contributions."

RABBI HITS PROPOSAL ON SCHOOL-BIBLE PLAN

By CHESTER M. ZEFF

National Jewish Post Correspondent

OAKLAND, Cal. (NJP)—The only opposition to a proposal by Gideons International for the distribution of the society's bibles in the public schools here, came from a Jewish source.

Rabbi William Stern, of Temple Sinai, told the school board, which is considering the Gideons' proposal, that the project has "sectarian aspects," and ques-

tions its constitutionality, con-

tending it was in violation of the principle of separation of church and state.

Frank Ripley, head of the Gideons organization in this region, said the organization wanted to distribute, without charge to school students, copies of the New Testament, to which would be added two books of the Jewish bible, Psalms and Proverbs.

Ripley listed as supporters of the move the Northern Cal. and Nevada Council of Churches, California Anti-Communist League, California-Nevada District of the Assemblies of God, the Baptist Ministers' Union, and several other organizations and individuals, including Rev. James N. Brown, superintendent of schools for the Catholic Archdiocese of San Francisco.

Meanwhile Police Chief Gustav Koerner, of Camden, N.J., across the river from here, has ordered an investigation into the finding of a swastika armband on a vacant lot there.

A similar proposal by Gideons has met with wide opposition in Louisville, Ky., while in Rutherford, N. J., opposition was led by a rabbi and a Catholic priest.

(NJP, Dec. 28, 1951)

How To Write The Great American-Jewish Novel Author Charles Angoff Lashes Out at Cast of 'Characters' on U.S.-Jewish Scene

NEW YORK (NJP)—A leading fiction writer took off his gloves recently to speak frankly about the American Jewish community while recounting the possibilities for a first-rate novel based on Jewish life in the United States.

Charles Angoff, who is the author of more than a dozen books, took the view in a recent issue of Congress Weekly that the growing maturity of the Jewish community would produce a "vigorous and enduring literary art." He then reviewed the rich possibilities offered by American Jewry for character portrayals.

Angoff began his pen recital delineating American Jewish Babbitts.

"Even as he writes his biggest checks, the abiding Jewish respect for learning makes mock of him," Angoff wrote. "His wife may be a fine woman who has wasted her life on him; more likely she is a graduate of Bryn Mawr or Vassar, who intrinsically, is as 'prost' as he generally is."

CHILDREN BETTER

"Their children," Angoff said, "are better, but largely because in modern America they are away from home a great deal and hence considerably free of the influence of their parents. Milton or Barry or Morton or Gerald Babbitt is never really happy. He is not quite comfortable in the Gentile world, and he feels uneasy (and just a little bit traitorous) when he goes to

his Conservative or Reform temples twice a year."

Angoff stopped to exclaim: "What a rich subject for a writer unafraid of a grand theme!"

Turning to the American rabbi, Angoff said they "offer an equally rich field for literary exploitation."

SOME RABBIS 'NOBLE'

Declaring that "there have been noble men among American Rabbis—Solomon Schechter and Milton Steinberg come to mind at once," Angoff said they "merit full-scale biographies, and could easily lend themselves for splendid works of fiction on the heroic scale."

But, he continued, "there are rabbis now in every branch of Judaism who have no more genuine spirituality than a football coach."

"Instead of preaching the Word," he charged, "they pontificate about strictly political and economic affairs, about which they know little, and they review novels, about which they know less."

'GO-GETTERS AND PUSHERS'

"Many of them are go-getters and pushers with the souls of floor-walkers."

"These hucksters from the pulpit fill their temples to the roof, but it is to be doubted that, in the long run, they contribute anything important to the dissemination of the glorious messages in Isaiah, Nehemiah, Job, the Psalms, Koheleth."

"There are, happily, very few real Elmer Gannys among them. We have had three or four novels about American rabbis, but their authors have either known little about their subjects or were filled with more bitterness than a desire to write truthfully yet with understanding."

RELIGION 'TOLERATED'

Synagogues and temples have become "little more than social

centers, with religion as a tolerated appendage," Angoff charged.

"Yet, perhaps because of their largely non-religious aspects, they have managed to draw more men and women, both young and old, to association with a Jewish institution."

"These social activities have been rife with snobbishness and social climbing, some of it of a peculiarly Jewish nature, which should fascinate the short story writer and novelist."

"Among the social activities must be put the modern bar mitzvah whose religious significance is now generally drowned in the massive and expensive production that it has become."

"Alas, many Jewish families now feel called upon to go deeply into debt to give their Jay or Elliot the proper bar mitzvah.

WHAT ABOUT JUDAISM?

"The rabbis and cantors and caterers 'leken die finger' from this relatively new development among Jews, though it is to be doubted whether anything is gained thereby for Judaism."

Jewish anti-Semitism, too, would be a fit subject for a Jewish novel, Angoff suggested, but there is only one novel which "has made any serious attempt to deal with" it.

Characters for such a novel might be drawn from the "Jewish businesses in N. Y. that have a quota on the number of Jews hired."

JEWS WHO PASS'

Another good subject for authors in search of characters, recommended Angoff, is "Jews who have passed or are making ready to pass," on which no book at all has been written "that deals at length and maturely" with it.

"Many girls whose roots are in the Bronx consider themselves Christian Scientists or Bahai followers or adherents of Ethical Culture, and profess to find a peace in these cults that, they claim, they could not find in the faith and mores of their forebears."

Men also try to "pass," Angoff observed.

"One who has a line of rabbis behind him (but doesn't boast of

MISSIONARY GROUP WILLED \$1,000,000

By BEN GALLOP

National Jewish Post Correspondent

NEW YORK (NJP)—A charge of "newspaper prying" was made last week by an official of the American Board of Missions to the Jews, who bluntly refused to talk to The Post about plans for spending nearly one million dollars bequeathed the organization by a Texas woman.

Dr. J. H. Cohn, executive director, confirmed a report that Mrs. Lee Moor, of El Paso, Tex., who died last September, left a will giving \$2,000,000, less \$150,000 for special bequests, to the American Bible Society and the missionary group.

LARGEST DONATION

A checkup of sources here indicated that the sum represented one of the largest single contributions ever made to an organization seeking converts to Christianity among Jews.

The Post, in a telephone conversation with Dr. Cohn, suggested that the mission board's work probably would now be expanded and that the missionary group presumably had several plans which had been held in abeyance for lack of funds. It was further suggested that an interview to discuss those plans would be in order.

IMPROPER QUESTIONS

Dr. Cohn replied sharply that what had been published in the daily press on the bequest was proper, but that any questions about the mission board's plans on expansion of its program of converting Jews was "improper."

Bid To Halt Services In Home Postponed

PHILADELPHIA (NJP)—The move for an injunction by residents of the Wynnefield section to prevent Rabbi Jacob Rabinowitz from establishing a synagogue in his home has been called off pending hearing of the suit some time in March.

Postponement was agreed upon shortly before a hearing in Common Pleas Court, when attorneys for the rabbi and homeowners reached an agreement. Abraham Wernick, one of Rabbi Rabinowitz' lawyers, said a petition is being circulated to support the rabbi's action.

The home owners' suit is based on a claim that establishment of a synagogue in the block violates the zoning law. Wernick pointed out that the question of whether the zoning law supersedes the constitutional right to worship in a private home also is involved.

Rabbi Rabinowitz, a Hassidic rabbi, has said he plans only to hold religious services in a chapel and has no intention of teaching religion or conducting bar mitzva or marriage services.

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Army Program Not To Hire Jews For Arab Lands May Be Sifted

NEW YORK (NJP)—United States authorities were called upon last week to put an end "at once" to discrimination practices of United States Army air base contractors, who have followed a policy of not recruiting workers from the New York area for jobs in Arab countries.

The contractors were of the opinion that it would be best not to hire Jews for jobs in countries where they might be represented or in personal danger, and therefore recruited employees from areas where Jews are scarce or from states where there are no fair employment regulations.

In a telegram to Dwight Palmer, chairman of the newly-established President's Committee on Government Contract Compliance, the National Community Relations Advisory Council, representing six national Jewish organizations and 27 Jewish community councils, urged that "top priority" be given to an investigation of this discriminatory policy, to determine how widespread it is, and to end it at once."

NON-JEWS TOO

The NCRAC pointed out that both Jewish and non-Jewish workers "have been the victims of a discriminating policy which runs completely counter to the provision requiring non-discrimination in government defense contracts and to the purpose for which the Committee on Government Contract Compliance was established."

Disclosure of the discrimination was made by Major General G. J. Nold, deputy chief of engineers, at a session two weeks ago of the Senate Preparedness subcommittee.

The NCRAC telegram was signed by John Slawson, executive vice-president of the American Jewish Committee; Shad Polier, chairman of the executive committee of the American Jewish Congress; Jacob Grumet, chairman of the national civil rights committee of the Anti-Defamation League of B'nai B'rith; Ben Kaufman, national executive director of the Jewish War Veterans; Jacob Pat, executive secretary of the Jewish Labor Committee; Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations and Isaiah Minkoff, executive director of the NCRAC.

The ADL, in a separate telegram to Secretary of the Army Frank Pace, called for "prompt correction" of the bias policy. Signed by former State Supreme Court Justice Meier Steinbrink, national ADL chairman, the telegram stated that "We cannot accept the incredible theory that Gen. Nold's position was caused by the military being intimidated by anti-democratic elements abroad."

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on discrimination in Arab lands.

The Committee has been in touch with various agencies since the report on U.S. Army discrimination was made public and the Congress presently is exploring other aspects of discrimination by Arab States, principally Saudi Arabia. A Congress spokesman said discrimination in Saudi Arabia has been "most flagrant and most consistent" and includes refusal to allow Jews to enter the country, refusal to issue transit visas and denial of employment even on American projects.

Israel Economic Success Certain, More Agriculture Needed-Glasser

TOLEDO (NJP)—Confidence that Israel will be able to solve its economic problems was expressed here last week by Harold Glasser, Director of the Institute on Overseas Studies of the Council of Jewish Federations and Welfare Funds. Glasser, an economist who has made frequent trips to Israel in the past three years to survey the country's economic situation at first hand, made his statement in a report to the 17th annual Assembly of the Council's East Central Region in Toledo.

"An analysis of Israel's economic structure proves conclusively that the country has the full potential to achieve a decent standard of living for its present population and for an even larger citizenry in the future," he declared. He added, however, that "Israel will be successful economically only if its agricultural program is a success." This is in

Ukraine. But he said he was brought to Ohio by his parents when he was three years old and "wrote Ohio as a matter of habit."

ADL officials said they were watching the case closely as anti-semitic references were expected to crop up in the campaign to discredit the Jewish political leader.

Politician Accused Of Falsifying Birthplace

ALBUQUERQUE (NJP)—An affidavit, accusing Harry Robins, New Mexico state republican party chairman, with violation of the voting registration law, was placed before the Bernalillo county grand jury here last week.

District Attorney Paul Tackett presented the affidavit at the insistence of Lawrence W. Hammer, president of the state Young Republican Federation and long-time foe of the Jewish republican state chairman.

Hammer on several occasions has claimed that Robins falsified his voting registration when he first became a Republican Sept. 25, 1945, by listing his birthplace as "Ohio" rather than "Odessa."

Hammer has called for the ouster of Robbins, but has gotten nowhere to date because Robbins has the support of Gov. Edwin Mechem—the first Republican governor New Mexico has had in years.

Robins, who says he was a registered Democrat before coming to New Mexico, made no secret of the fact that his birthplace was actually Odessa in the

COMMUNIST REGIME WORSE THAN NAZI, SAY ISRAEL-BOUND HUNGARIAN JEWS

MINNEAPOLIS, Minn. (NJP)—The present Hungarian Communist regime is worse even than was the Hitler-puppet regime, according to Jews now leaving Hungary for Israel, it was reported in The Minneapolis Tribune.

According to The Tribune, members of a group of 222 Hungarian Jews, in Rome on their way to Israel, said, "Compared to today, Hungary was marvelous under Hitler."

The group, next to the last contingent of 3,000 Hungarian Jews allowed to leave under a special agreement with Israel, reached Rome almost completely without baggage, contrary to the agreement, their belongings having been held up by Hungarian customs officials under the pretext a prolonged examination was necessary.

One woman is reported by The Tribune to have said, "Even if they had taken the clothes we were wearing and left us naked we would still be glad to get out of Hungary."

line with the conclusions Glasser presented to the General Assembly of the CJFWF in Chicago last Dec., when he asserted that agricultural production must have priority over industrial expansion if the country was to survive economically.

Glasser's thesis is that Israel's lack of raw materials for industry, coupled with its foreign exchange shortage, will not permit the crisis to be solved by development of its industrial potential. To solve the crisis, he said, "the active participation of the whole population in agriculture is indispensable."

Glasser also warned the self-gates of Midwestern Welfare Funds that the maintenance of the 1951 level of fund-raising would not be enough to meet

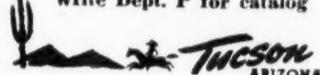
commitments at home and overseas in 1952. The inflationary trend, he declared, will reduce the scope of all programs sharply, unless it is compensated for by increased giving and allocations.

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1952

XU

Prof. Buber Sees Future Of Israel Only In Cooperation With Arabs

By SHIMON WINCELBERG

LOS ANGELES (NJP)—The establishment of the State of Israel in itself has not solved the "problem" of the Jews or of the Near East, Professor Martin Buber told The Post.

Prof. Buber, one of the long-standing advocates of the "Ichud" (bi-national state) position, a pre-Partition view held by a number of distinguished Jews in Israel, such as the late Dr. Judah L. Magnes, former president of the Hebrew University, which sought to share political control of Palestine with the Arabs on an equal basis and a federation of Near Eastern states including Palestine, Trans-Jordan, Syria and Lebanon, still maintains that the "future of the Jewish people in Palestine depends on deciding measures of cooperation with its neighbors."

"Neither Jews nor Arabs have much future without cooperation," he declared.

He conceded, however, that since the War of Inde-



PROF. MARTIN BUBER

pendence, and the subsequent attitude of the Arabs toward Israel, a "bi-national state or federation has no chance at all now."

This was the only "political" question on which Prof. Buber would express himself during the interview, asserting himself not to be a party man. He skirted all other "political" questions pointing out, for example, that the interviewer's question whether he considered the Jews of America to be in galut (exile), has become political. Though it may not be basically that at all, Prof. Buber added, he can't "depoliticize it."

Moreover, in discussing his philosophy with Omar Garrison, religious editor of the L. A. Mirror, prior to his interview with The Post, Prof. Buber rejected the various labels people had tried to pin on him, declaring he subscribed to no "isms."

Less reluctant was he, however, on the subject of philosophy generally and Hassidism, a term he has made to be reckoned with in philosophical circles the world over, particularly.

"The essential influence of Hassidism is not to be found in the Hassidic communities themselves," said the Professor of Social Philosophy at the Hebrew University in Jerusalem, "but everywhere in Judaism."

Prof. Buber, who is currently lecturing at the University of Judaism in L. A., explained he considered the true spirit of Hassidism to have been most creatively expressed in Israel's early halutzim (pioneers), who represented the attitude of the Hassid to hallow the natural life of man."

Citing the Hebrew writer A. D. Gordon's concept

of the "sanctity of labor," Prof. Buber said he saw a fulfillment of this philosophy not merely in religious halutzut, but in halutzut in general.

Discussing the world situation, he said he would not call today's crisis a "world crisis," which he considers a "political" phrase, but a "crisis of man." This crisis, he said, is due primarily to the breakdown of communication between man and man, and to man's refusal to accept others as they are.

This acceptance, he said, would involve the further acceptance by each human of self-imposed limitations on his own freedom. But "man's real freedom is in accepting this limitation," he declared.

He said the two concepts that "man is created as a free individual" and "God is all-powerful and all-knowing" were a paradox "we cannot rationalize."

Prof. Buber, who occupied the only chair for Jewish Philosophy and Ethics in a German University between 1923 and 1933, at the University of Frankfurt-am-Main, and subsequently went to the Hebrew U., is here on the last phase of his lecture-tour of the U. S.

Upon his arrival here, there was a minor furore in the local Anglo-Jewish press over his having accepted recently the Goethe Prize, awarded by the University of Hamburg, Germany, for his contribution to the advancement of humanity. Prof. Buber pointed out to his critics that it was hardly accurate to use the term "mass-murderers" in reference to Goethe or the head of the U. of Hamburg.

Before returning to Jerusalem in May, Prof. Buber will lecture on philosophy and religion at the U. of Southern California and the U. of California in Los Angeles (UCLA).

ISRAEL CRACKS DOWN ON BLACK MARKETEERS

JERUSALEM—A major source of black market meat for northern Israel was shut last week when the Control Branch of the Israeli government made a surprise sweep on a slaughterhouse near Shafra Am, in Western Galilee, The Jerusalem Post reported.

Vast quantities of bones were found in the slaughterhouse, indicating the butchers had been busy recently. Documents discovered on the spot showed the monthly turnover was about 55 tons of meat, 350 cows and camels.

Six Arabs and two Jews were arrested at the slaughterhouse. It was reported that six Arab wholesalers headed the black

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Freethinkers Appeal N.Y. Memorial Decision

NEW YORK (NJP)—Notices of appeal were mailed last Friday to the N.Y.C. corporation counsel and the American Memorial for the Six Million Jews of Europe by the Freethinkers of America, seeking to prevent the erection of a civic memorial in the city's Riverside Park to the victims of Hitler.

The move was one phase of a double-barreled effort by the Freethinkers to upset a ruling in N.Y. State Supreme court, which dismissed without comment a petition for a permanent injunction against the proposed monument. (NJP, Feb. 8, 1952)

A spokesman for the Freethinkers told The Post the group expects to file an application for a temporary injunction Feb. 29, in the appellate division of the state Supreme Court.

In addition, the spokesman said, a petition will be filed for a reversal of the decision by Supreme Court Judge Carroll Walters denying the plea for a restraining order.

The Freethinkers have charged the proposed memorial violates the constitutional principle of separation of church and state and that it would encourage vandalism and anti-Semitism in the world's largest Jewish community.

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JWV WOMEN QUIT CONFAB ON POLITICAL ISSUES

NEW YORK (NJP)—The Ladies Auxiliary of the Jewish War Veterans and eleven other women's groups recently quit the Women's Patriotic Conference on National Defense because of major differences in views on U. S. policies.

Other organizations which walked out of the Conference included the women's auxiliaries of the American Legion, Catholic War Veterans, Military Order of the Purple Heart, the Service Star Legion and the Veterans of Foreign Wars.

Mrs. Jessie Gneskin, national executive director of the Ladies Auxiliary of the JWV, told The Post that the majority of the 38 organizations that made up the 26-year-old Conference wanted to adopt resolutions opposing display of the United Nations flag in this country and condemning America's joining NATO.

ABSOLUTELY HOPELESS
She added that each organization in the Conference, regardless of the number of members represented, was entitled to one vote. An organization with a hundred members had the same power as one with thousands, she remarked, commenting that "it was absolutely hopeless."

The original aim of the Conference was to strengthen the moral defense of the U. S., Mrs. Gneskin said, "but it deteriorated into something else." For years the Jewish War Veterans, the only Jewish organization affiliated with the Conference, and the other groups that quit fought

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Please Mention The Post In Writing For Information

Friday, February 15, 1952

THE NATIONAL JEWISH POST

5

Chief Rabbi of Tel Aviv Sees Religious Revival in Israel

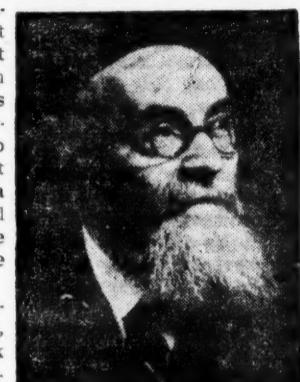
By ZEV KRONISH

Chief, New York Bureau of The National Jewish Post
NEW YORK (NJP)—Rabbi Isar Jehuda Unterman, Chief Rabbi of Tel-Aviv, in a special interview with English-Jewish reporters following a general press conference, asserted here last week that participation in Jewish religious functions is "on the increase" in Israel, adding that more and more people are observing the Sabbath "according to tradition" and that synagogues are well-attended.

The Chief Rabbi, who met reporters at the office of the Mizrachi Organization of America, made it unmistakably clear that he thought the Jewish citizenry of Israel was undergoing a quiet spiritual revival. He also emphasized he has not "seen any evidence of a development of Liberal Judaism," whether of the Reform or Conservative school.

There are two extremes in Israel, he said, those who are Orthodox and those who are completely uninterested in Jewish religious values. He was quite confident that no "middle of the way" would emerge.

Asked to comment on reports that the American-



RABBI ISAR UNTERMAN

Jewish and Israeli communities were drawing further and further apart, Rabbi Unterman said he thought the opposite was true.

The Christian missionary movement has made some gains in Israel, he admitted, but he attributed this to the fact that Eastern Jews are "easy prey."

"The missionary efforts have no nucleus for growing," he told reporters, adding the most effective way of dealing with the missionary threat is open Jewish-run institutions adjacent to mission schools. He said that parents who might send their child to a mission-run kindergarten are deterred from doing so if a Jewish kindergarten is opened nearby.

Rabbi Unterman reiterated his charge that Hashomer Hatzair had published the "Godless" version of the Bible and at the same time asserted that the American branch of the movement camouflages the real political aims of the organization by regarding itself as a boy scout movement.

Zvi Lurie, spokesman for Hashomer Hatzair, has emphatically denied that Hashomer Hatzair has any connection with the story-book edition of the Bible. (NJP, Feb. 1, 1952)

Rabbi Unterman met privately with individual Reform and Conservative rabbis during his trips around the country and proudly told reporters that in discussions with them he "refuted" charges that discrimination exists in Israel against Reform or Conservative rabbis as such. He said he told the non-Orthodox rabbis that if they can persuade their congregations to settle in Israel they would be free to preach and conduct services as they saw fit.

At the same time, he declared, he told the Reform

rabbis with whom he came in contact that he did not think there was any likelihood of Reform taking hold in Israel because it is "based on the theory to emulate ways of the general community in religious practices."

He predicted the jurisdiction which the rabbinical courts enjoy in the realm of marriage, divorce and inheritance "will not change." This is the basis of "Jewish living in Israel," he asserted, and added that the Orthodox population would never tolerate dissolution of this set-up.

He found American Jews devoted to Jewish matters and generous in their desire to aid Israel. He called the American Jewish community "a fine community." As for the interest of the non-Jews in Israel, he discovered they were quite friendly to Israel and in some instances more enthusiastic about investments than Jews. He told the story of the newly-elected mayor of Springfield who came to meet him at the station when his train arrived though he was scheduled shortly afterwards to be sworn into office. The demonstrated concern of the non-Jewish community for Israel brought him to the conclusion that the American Council for Judaism didn't have a leg to stand on.

Rabbi Unterman asserted that his trip had an awakening effect on many Jews, both those who are distant from Orthodoxy and those of the Agudath Israel who opposed Zionism because many of its leaders were non-observant. He even claimed that the purchase of \$750,000 in Israel bonds by Miami Beach-resident Joseph Chernier was the result of his visit. Chernier previously had purchased a total of \$500,000 in bonds.

N.Y. Group Presses Fight For Law To Allow Sunday Store Opening

NEW YORK (NJP)—The Joint Committee for a Fair Sabbath Law decided at a special meeting last week to seek a reversal of a state legislative committee decision which would bar consideration during the current session of measures to permit Jewish merchants to operate on Sundays.

Leo Pfeffer, general counsel for the Committee, said the decision to fight for such a law at this session emerged from a meeting of the Committee's 22 Jewish organizations, called to

consider action on an announcement from Albany that action to revise the state's patchwork of Sunday "blue laws" would be restricted at this session to those laws affecting amateur sports and recreation, with more "controversial issues left to the 1953 session.

The postponement was announced by Assemblyman Malcolm Wilson, Yonkers Republican and chairman of a new joint legislative committee named to revise the Sunday laws, with instructions to submit a preliminary report by Feb. 25 and a final report to the 1953 session.

LOCAL OPTION

The Joint Committee had moved to obtain a recommendation by the legislative committee for passage of a measure which would empower each locality to enact legislation permitting Jewish Sabbath-observing merchants to do business on Sunday.

"We decided at the meeting that there was no reason to wait another year," Pfeffer told The Post. "It was decided not to accept the decision of the legislative committee and to press immediately for adoption of our measure, which was introduced in the state Senate last week and is scheduled to be introduced in the lower House this week."

Each constituent organization moved to send letters to every

"What is this, Rosh Hashana in February?"

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The House of Values

member, asking that letters be sent to the governor, the attorney general, the majority leader of the senate, the speaker of the assembly, the majority leader of the assembly and each solon in the member's legislative district.

A delegation also was named to visit Albany in connection with the renewed battle, Pfeffer said.

OTHER STATES

Pfeffer said there was ample precedent for the proposed law, revealing that 11 states now have such a law. They are Connecticut, Indiana, Iowa, Kentucky, Maine, Massachusetts, Michigan, Ohio, Oklahoma and West Virginia. Several states, including California and Oregon, immediately spot those places open

laws at all, he said.

Asked how the provision of the Joint Committee law, which restricts Sunday operating benefits to Sabbath-observing Jewish merchants, would operate, Pfeffer said it was "very simple to administer."

The commissioner of licenses in each city would be empowered to give the merchant a certificate indicating that the merchant had testified he kept his place of business closed on Saturdays, Pfeffer explained. This certificate would be placed in the merchant's window and the patrolman on the beat could immediately spot those places open

Turkey Bans "Pro-Zionist" Book
ISTANBUL, Turkey (UPI)—A Hebrew textbook imported from the U.S. for use in Hebrew schools here was banned by the Ministry of Education on the grounds the book reflected Zionist leanings. Four other books were admitted.

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Reporter Has Hectic Date With Prime Minister's Daughter

By EMANUEL GOLDBERG

National Jewish Post Correspondent

LYNN, Mass. (NJP)—You can have your kings and queens, princes and princesses, who have come and gone, without number, through the pages of history. Come and hear a new tale, however, of a prime minister's daughter, the youngest daughter of the first prime minister of one of the youngest republics in history. Hear also how your correspondent, in violation of all protocol perhaps, got a date with her, and a promise for a return engagement.

The heroine of this piece is Renana Ben Gurion, 26-year-old, five-foot-seven-inch, light-brown-haired, brown-eyed daughter of . . . well, her family background really requires no explanation.

I first met her at a press conference in Salem, near here, where she had come to address a meeting Monday of the Salem-Peabody-Beverly chapter of Hadassah, as part of her Hadassah-sponsored goodwill tour of the U.S.

Nothing of epic-worth was stated at this informal gabfest with the press. Renana finds Americans very "warm," though she thinks Israeli young people are more informal. She likes movies, the legitimate the-



RENANA BEN-GURION

ater, dancing, and she loves to swim.

Asked by a female reporter if there was a "man" in her life, Renana squealed gleefully, "Oh, my goodness, you never ask questions like that!"

Seated beside Renana was Mrs. Anita M. Berg, of N.Y., formerly of Boston. Mrs. Berg, member of the National Affairs Committee of Hadassah is, as I (alas) discovered later, Renana's inseparable traveling companion during her two-month tour of the U.S. The two had served together in the Hagana, during the War of Independence.

Near the end of the conference, for inexplicable reasons known only to the restive soul of a newspaperman and, I suppose, partly due to the endocrine confusion that often engulfs young people, I suddenly asked Renana whether she had had an opportunity to date any "dashing, young, American bachelors" yet?

Here reply being "No," I immediately put my best foot forward by stating unequivocally that I qualified—on three of these points at least—and quickly offered to take her out on the town after the Salem meeting.

At this point, Mrs. Berg and I became, at best, somewhat friendly enemies.

Renana, however, hadn't said "No," and she seemed more than mildly interested. I bided my time, and finally, when I asked for the date again, she accepted . . . with one contingency, that I permit Mrs. Berg to chaperone us. This request, I hasten to add for vanity's sake, was made by Mrs. Berg, not Renana.

There was retribution later on, as you shall see, but let me mention here that in her formal talk to the Hadassah group, she revealed she is a member

of the scientific corps of the Israel army, having chosen the field of biology for a career, because of the importance of science to the young state of Israel.

I also learned that Renana's mother was born in the U.S., and that Renana, alone of the Ben Gurion children, was born in Israel, is a "sabra" (which, you know, means a thorny cactus which is surprisingly sweet on the inside).

Well, for the record, I can attest after only one evening with her, that the nickname sabra is not really quite adequate for the young ambassador. Renana, I say a bit wistfully and in retrospect, is surprisingly sweet both inside and out . . . as you might not imagine a prime minister's daughter to be. As one lady told her that evening, "Renana, if all the people in Israel are like you, I love them very much."

As to our date . . . it didn't quite turn out like in the fairy tales: there was the ride in the crowded car with people I'd never seen before; the visit to someone's palatial home for cookies and conversation; the escort we picked up, of four or five well-dressed, highly articulate ladies, all casting occasional sidelong glances as if to say, "Who the . . . are you?"

And so the reverie ended: early Tuesday morning, in the back seat of the automobile, returning to Salem, Renana drooped her head and shoulders, and snuggled up cozily . . . in the arms of Mrs. Berg, our chaperone, who sat between us.

But ah, the denouement! Unbeknownst even to Mrs. Berg, your correspondent has another date with Renana. This time, however, I will have to make a trip to Israel—whereupon I have permission to call her up, and start all over again.

THE RECORD RACK

NEW YIDDISH FOLK RECORDS BY FRIEDMAN, OF TOP QUALITY

THE most significant Jewish music, in terms of modern usage, developed prior to the 14th Century and after the 1800's. The hiatus of 500 years produced some remarkable music, but that is another story.

The music of ancient and pre-medieval times forms the basis of liturgical and cantorial music today. After 1800 there evolved a type not only more familiar to most of us, but which seems to typify the Jewish people—their folk songs. Especially from 1875 to the revolution in

GALE

Russia, folk music grew in the countries of Russia, Poland and Lithuania until it became identified with Jewish people everywhere—and so it is today.

There are few facets of Jewish life, except perhaps the religious, that are not expressed in folk music. Rare, indeed, is the home with foreign-born parents where some of these songs are not known or sung. The principal reason for their perennial popularity, is that they mirror life itself, at least the life our fathers and grandfathers knew, and that was likely to be a lot.

ONE of the better interpreters of Jewish songs is the bar-



KOSHER

57



THE **U** SEAL of approval of THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA is on the front of five Kosher Heinz Soups.

Four are "milchig" One is "pareve"

tone, Maurice Friedman, who with Susie Michael, his pianist and narrator, has travelled the country widely, singing in the well-known "Cavalcade of Jewish Music" program. Six of his numbers have been recorded by Folk Art on a ten-inch LP titled "Jewish Humor Through Jewish Song," which includes "Di M'chutonim," "Bin Ich Mir A Schneiderl," "L'Chayim Rebbe," "Beim Rebb'n Tisch," "Sha! Shtil!" and "Vi Der Keiser Lebt."

Friedman's characterizations are broad, but just enough so to etch in the quality and the story of what he is singing, and not enough to make a burlesque of it. His voice is adequate, and he is quite good at sounding like various other people besides himself. The illusions are well done, such as the increasing stages of tipsy in "L'Chayim Rebbe" and the dialogue in "Vi Der Keiser Lebt."

Miss Michael simplifies the English introduction to each song. Perhaps this is for the best when one considers the record is saleable to Jews and non-Jews alike. It is a good item, incidentally, for non-Jewish collectors to have. There is no resort to off-color words or meanings by either artist, and the production has a great deal of gemutlichkeit without sacrificing dignity.

Victor Bernstein 'Nation' Editor

NEW YORK—Victor Bernstein has resigned his post as Director of Public Relations for the Jewish Agency of Palestine, which he has held the past three years,

to become managing editor of this fuss? For one thing, a good many film critics, thoughtlessly

(Continued on next page)

REPORT FROM HOLLYWOOD

WB'S UNUSUAL PUBLICITY BLURB; MORE ON 'RED CHANNELS,' 'TWIST'

By SHIMON WINCELBERG

TIN the clean polite world customarily inhabited by the subjects of Warner Bros. (and any other studio's) publicity releases, it's a little unusual to come across something like the item about Elsie Neft, formerly a successful actress in Germany, who plays song writer Gus Kahn's (Danny Thomas) strudel-baking mother in "I'll See You in My Dreams," that, "because of her religious faith she was jailed twice by the nazis," but, with the help of friends, later was able to escape the Gestapo, and hide in a tiny room in Austria for over half a year until the Americans came.

Comedian Thomas (who currently is in hot water with the Yiddish press for having kidded the Yiddish language on a recent TV show), does a fine job as a straight actor in "I'll See You In My Dreams," a quite warm, intelligent and funny biography of Kahn, which does not begin to turn gooey until the third act.



VICTOR Riesel, a columnist on labor subjects for the Post-Hall syndicate, suggested in a recent column that "Red Channels" is not really a blacklist, and that there is nothing unfair about Philip Loeb's having been dropped from "The Goldbergs," because he once signed a "New Masses"—sponsored letter to the President Roosevelt.

★ ★ ★

A recent NJP item appears to report rather enthusiastically that the Jewish Community Council of Greater Flushing has been the first local civic agency in the U.S. to "win" cancellation of a projected showing of the film "Oliver Twist."

Now it's very nice to see Jewish civic organizations flexing their muscles once in a while, but I wonder whether it was really such a good idea in this case. Theatre managers are fairly easy people to browbeat, because if they don't have the goodwill of the people in the neighborhood, they're dead. All sorts of pressure and censorship groups take advantage of this delightful state of affairs all the time.

What has been the net result to the Jewish community of all this? For one thing, a good many film critics, thoughtlessly

(Continued on next page)

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Friday, February 15, 1952

THE NATIONAL JEWISH POST

7

WOMEN'S VIEWPOINT

NOTES ON THE UNSEEN AUDIENCE,
USE OF WORDS, BABY'S DEXTERITY

By HELEN COHEN

DRIVING into town with me to bring home daddy were three of our children. Usually when we turn on the car radio, they hold out for a bloody tale of murder and intrigue, but when I tuned in on the opera Othello, they were in the mood to humor me and let me enjoy my music.

Came soon a solo by Desdemona which rose in ever stronger crescendos to end in a high-octave shriek.

"H'm," someone in the back seat laconically observed, "turned into a mystery."

★ ★ ★

ANICE letter from one of our readers, who corrects me kindly on the use of the word "fulsome" in my sentence "we are quite certain of man's fulsome capacity for loving, and while it is good, in the case of the death of a wife, that he can transfer his affections . . ."

She writes, "I was a little surprised at your use of the word as something or some attribute which is good," and quotes the dictionary which gives to the word such meanings as "offensive from excess, gross, displeasing, repulsive."

It so happened that, after The Post went to press, I had also checked with the dictionary, to my chagrin or shall we say disquietude or consternation or vexation. I don't always get around to making sure of my choice of words until afterward. Even so, while I don't like what Mr. Webster has to say about "fulsome," it sounded like the word I wanted for that phrase (can you think of a more suitably sounding one to replace it?), so perhaps I'd better start compiling my own dictionary.

★ ★ ★

WITH dire forbodings, I anticipated our not-quite-two-year-old's latest accomplishment. No sooner is he fully clothed, than he betakes himself to a quiet corner where he can work without distracting interruptions, and proceeds to unlace his shoe strings down to the last hole. Very businesslike.

Nor does that reveal the extent of the agility of our Ben's little fingers. He is becoming quite skilled in unscrewing lids off jars, which causes us to make a slight alteration in the saying, to "No use crying over spilt shoe polish or ink."

REPORT FROM HOLLYWOOD

(Continued from preceding page)

or maliciously, have lumped the protests against "Twist" together with the highly unpopular, and partially successful, Catholic attempts to suppress Rossellini's "The Miracle."

So much noise about Fagin also makes the American Jew appear a good deal more vulnerable than he actually is, and might well create an impression in audiences that this fantastic Fagin caricature up on the screen might perhaps be a pretty accurate embodiment of Mr. Butterbaum next door after all. Otherwise, why would he fight so desperately to prevent the rest of us from seeing it?

It is certainly a good idea for Jewish groups to be concerned with self-defense. But it really won't do to act tough with a theatre manager, and ignore the threat from those who don't need us at their boxoffice at all.

★ ★ ★

SOME rumors floating around that there's going to be a film about Joseph and Potiphar's wife. Major production. Done by an organization called American Pictures Corporation. Mentioned as writers are Dorrel and Stuart McGowan, whose screen-credits the Motion Picture Almanac lists as including "Grand Ole Opry," and "Valley of the Zombies." Some talk, also, about negotiations to have film made in Israel. Plus a columnist's report that L. B. Mayer and Hedy Lamarr are interested in this, or a similar, project.

Lack of Phone
Causes \$70,000 Damage

KIBBUTZ NIR ETZION, Israel — Lack of a telephone with which to call the fire brigade promptly from nearby Haifa helped cause about \$70,000 damage here last week. The dining hall, a food store and a large new refrigerator were destroyed before the brigade could arrive.

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NAME● Conducted By
N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.



HELEN COHEN

● Dear Mr. Pearlroth:
I would like to know the background of my name, Gnippe. I believe my grandparents came from Kutno, a town in Poland.

ERWIN GNIPPE

Summit, Ill.

GNIPPE is a trade name describing "a shoemaker." The Polish word from which your name is derived is "Gnip" or "Knyp," meaning the curved knife which is the characteristic tool of the shoemaker. Many Jewish trade names refer not to your position, and repeat the procedure. Keep repeating until you should be as thin as a sheet of paper, except the edges, which will be thicker. Trim the edges off.

★ ★ ★

Strumpf

● Dear Mr. Pearlroth:
Could you please advise me as to the origin and meaning of my name. I was born in Mielec, Galicia, Austria.

EMANUEL STRUMPF

Mt. Vernon, N.Y.

STUMPF is a German word meaning "a stocking." However, your family name has no connection with hosiery. It is a colloquial German term meaning "a short stocky person." The literary German word is "Stumpf," rendered in English as "stumpy." Your ancestor who first assumed the name in 1789 probably fitted this description, at least this was the impression he gave the naming commission, appointed by the Austrian Emperor Joseph II.

H. Lev has been appointed director of the Midwestern region in Chicago of the Jewish Reconstructionist Foundation.

Original compositions of five young Canadian-Jewish composers, commissioned by the community, will be played at this year's Jewish Music Festival in Toronto.

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

WE THOUGHT is was time we gave you once more some information on preparing strudel:

STANDARD STRUDEL RECIPE

| | |
|-------------------------------|-------------------|
| 2 cups flour | 1 egg |
| ½ cup lukewarm water | 1/4 teaspoon salt |
| 1 tablespoon vegetable oil or | strudel filling |
| melted butter | |

1. Mix together the water, oil, or melted butter, and egg and salt. Sift the flour onto a board, letting it pile up into a mound. Make a well in the center of the mound, and slowly pour the liquid into the well. Mix quickly with a knife, then knead until dough is smooth and elastic and does not stick to the board. Flour another board well, and toss dough onto it. Cover dough with a hot bowl, and let stand in a warm place for 30 minutes.

2. Prepare a filling for the strudel while the dough is standing. Two recipes for fillings are given below.

3. Roll the dough out and stretch it, working quickly. This is done as follows: Cover a table with a cloth, flour the cloth well. Place dough in center, and roll it out with a rolling pin just as thin as you possibly can without breaking it. Brush the surface of the rolled-out dough lightly with oil or melted butter (about 1/4 cup). Place your hands, palms down, under the dough, and gently pull and stretch it towards yourself, being careful not to tear it. Shift the trade itself but to the tool of the shoemaker. Many Jewish trade names refer not to your position, and repeat the procedure. Keep repeating until you should be as thin as a sheet of paper, except the edges, which will be thicker. Trim the edges off.

4. Brush the surface of the sheet lightly with oil or melted butter again (about 1/4 cup). Sprinkle the sheet evenly with a strudel filling, leaving about 1/4 of it unspread. Sprinkle the filling with oil or melted butter (about 1/4 cup). Fold the unspread 1/4 of the sheet forward over the filling. Lift the tablecloth with both hands, and when you have lifted it high enough the strudel will begin to roll over upon itself. Keep lifting the tablecloth, and the strudel will roll over and over until it forms a large roll. Trim off the ends of the roll, and cut it in two or three to fit the pan in which you wish to bake it. The pan should be a shallow one, and greased.

5. Brush top of strudel with oil or melted butter. Bake at 375 degrees for 45 minutes or until brown and crisp, basting occasionally with oil or melted butter.

ALMOND (MANDEL) STRUDEL

| | |
|--------------------------|--|
| 1/2 cup sugar | yolks of 4 eggs |
| 1 tablespoon lemon juice | 1/2 pound almonds, blanched and ground |
| grated rind of 1 lemon | |
| 1/4 teaspoon cinnamon | |

Beat eggs with sugar and cinnamon until light and thick. Add grated lemon rind, lemon juice and almonds, and mix. Prepare strudel according to directions in Standard Strudel Recipe.

APPLE STRUDEL

| | |
|-----------------------------|---------------------|
| 7 apples, chopped fine | 1 cup sugar |
| 1/2 cup currants | 1 teaspoon cinnamon |
| 1 cup seedless raisins, cut | 1/2 cup ground nuts |

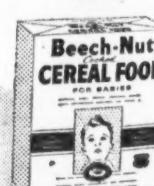
Mix ingredients, and prepare strudel according to directions in Standard Strudel Recipe.

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Babies love them... thrive on them!

1952

Little Help For U.S. Orthodoxy From Israel

THE assertions of Haim Zadok, Israel's attorney-general, that Torah law is divorced from day-to-day experience of conflict of human endeavor, have elicited no protest.

Zadok's analysis seems to be accurate. It could not be otherwise. Once the Jew left the ghetto, Torah law stagnated and as Jewish life as a whole deteriorated, Torah law inevitably solidified, since Torah law was not a thing apart, but was Jewish life itself.

It is for this reason that Torah law in many respects is impractical, that religious elements in Israel seem to have tolerated many changes, some even effected by laws enacted by the Knesset, as in the case of the women's bills.

The Israel rabbinate has yielded on many points. Had it not, it risked the danger of repudiation and the possibility of estranging even those parts of the population that considered themselves religious.

Meanwhile Orthodoxy in the U. S. waits in vain for the creation of some authority in Israel that will do for Orthodoxy here what living as a religious Jew in a modern environment is doing for Orthodoxy in Israel.

This means that U. S. Orthodoxy once again is thrown upon its own resources for help in this area.

But meanwhile, Orthodox lay people have taken the matter into their own hands. The trend towards men and women sitting together, towards riding on the Sabbath, etc., has increased instead of diminished.

Janowsky Is Supported

PROF. OSCAR Janowsky's assertion that over half of the U. S. Jewish organizations can be dispensed with is unquestionably accurate.

It requires no MacIver or Janowsky Report to discover that the energy expended for Jewish organizations today is not worth the results. The same effort and application in behalf of the fundamental agencies in the Jewish communities, would produce 100-fold results.

Take for instance, the synagogue.

If the same devotion were available for the synagogue as for some of our national Jewish organizations, the community would be a new one.

Or, if the funds expended to fight anti-Semitism were applied to the cause of Jewish education and other Jewish cultural efforts, the Jewish community would be almost unrecognizable.

The problem is to select the organizations

No one knows better than the Orthodox rabbi what this kind of dichotomy leads to.

Jews once again seem to be willing to accept the yoke of religious discipline, recognizing that nothing is worthwhile that doesn't require some sacrifice. But we doubt if American Orthodox Jews will accept such practices as halitza, which although they had some validity in ancient days, are hideous in their practice today.

If riding on the Sabbath, and the practice of men and women sitting together are less anachronistic than halitza, these prohibitions make little sense. In some of Orthodox tradition, the Jew does not even look at a woman, nor shake her hand. But what Orthodox Jew practices this today? Only in the synagogue does the prohibition still persist, robbing the synagogue of its opportunity to develop and expand as Orthodoxy always held it did and should do.

The Orthodox rabbinate in the U. S., together with the rabbinate of Israel if possible, must devise some means for bringing about orderly change—the same orderly change that always has been traditionally possible through interpretation by recognized scholars.

This is the crucial question facing American Orthodoxy. But time is running short. Orthodoxy has as much if not more to offer to U. S. Judaism as any other wing of Judaism, but it must not permit itself to be destroyed by slow attrition.

which have outlived their usefulness.

Fortunately or unfortunately, the selection cannot be done by fiat.

It remains for the American Jewish community to show by its support which organizations it feels are essential and which are almost not worth the paper they use for propaganda to persuade the Jewish community otherwise.

If the community were more mature, it would provide the answer. But as for the present, there is little correlation between the good an organization accomplishes and the support it receives.

All of this is costly and wasteful. This would not be so tragic were it not that the more important the agency for Jewish survival, the less support it seems to receive, while the least important, provided they can play upon the Jews' fear and insecurity, get the most support.

Our Back Is Broad

WITHOUT reference to any single one item or quotation or statement in The Post in recent months, or for that matter in recent years, let the statement be made that the denials and elaborations you see published so often at a later date, do not by any means signify inaccuracy of Post correspondents.

What happens is usually this.

A man will make a statement at a meeting; a lecturer will make a charge before an audience; and it will be reported by a Post correspondent.

Now it is one thing to make an assertion during a speech before a small group. It is something else again to see that same assertion in cold type.

But what is more, once it gets into The Post it is carried to the far ends of the earth. The result, if the statement is a strong one, is various degrees of outrage from various sources.

What course is left to the maker of the statement?

Can he say he temporarily lost his good sense of judgement? Can he say that he is sorry?

Yes, he can do both.

But does he? Not much. He says The Post quoted him incorrectly, although long ago The Post learned to check its facts, and to print only what it can confirm.

But our back is broad.

We do not want to press these speakers too much. So we print the disavowal, which often is couched in very diplomatic words so as not to antagonize The Post while disclaiming the intent of the reported words, and we let it go at that. Sometimes we resent this unwillingness to assume responsibility on the part of speakers. As a result you may read a polite editorial note to this effect.

But for the most part we proceed with the next order of business, with the feeling that some people are still finding it difficult to accustom themselves to a newspaper which understands its obligation to report the news as its top responsibility.

If The Post serves the purpose of providing a platform where people can let off steam, which if otherwise bottled up would explode from time to time with all the serious results attendant on that violent process, we are satisfied not to be too harsh with those who use us for a whipping boy.

Radio And Film Stars, Cantor And Berle

THE celebrations throughout the Jewish community in honor of Eddie Cantor's sixtieth birthday are certainly well warranted.

Here is a leader in a very difficult industry, an artist who has gained an international reputation, who is devoting much of his time unselfishly to aiding Jewish causes.

But Cantor's work for Jewish causes only serves to highlight the indifference of so many other Jewish stars whose record both in serving and in giving is anything but laudable.

Hollywood is full of Jewish stars who might lend their aid to any number of Jewish endeavors. If Dore Schary is active in the Los Angeles Jewish community, his service, like Eddie Cantor's serves only to make the curtain behind which so many other Jewish stars have been hiding all these years that

Hitler and now Israel have made the name Jew something no longer to be ashamed of, as if God did not endow that name with enough dignity.

In the past few weeks, Cantor has not been the sole Jew who has been honored by Jews. Milton Berle has been chosen as the guest of honor for the annual dinner to be given by the Jewish Theatrical Guild. Milton, it will be remembered by Post readers, felt that his TV "show must go on" Yom Kippur eve or not.

We don't begrudge any star any honor accorded him.

But it would seem that Jewish organizations would add to their own stature if in selecting a Jew for an honor they named some one who, if he were not religious, at least did not offend the religious sensibilities of other Jews.

THE EDITOR'S CHAIR

THE more I meet Col. Harry Henshel, whom you know as the man behind the U. S. Committee for Sports in Israel, the more I marvel at the guy. I have yet to see him do any work for the Bulova watch company, of which he is vice president, unless it is of some value to the company when he gives away Bulova watches to the winners in the Golden Groves or some track meet or other athletic contest, or when he forces the sports groups in Israel to forget their bitter antagonisms and work together in the Maccabiah or in training for the Olympics.

Why this should be I don't know. Rabbi Gorrellick's subject was not listed, so there was no clue there as to why the women were barred. The card implored, "Please do not fail to attend and welcome the guest," which made it all the more confusing. Maybe someone in the congregation will drop me a note and unravel the mystery.

HARRY is another one of those enigmas or paradoxes who are prime movers in the American Jewish community, yet who are not religious-minded to the extent of affiliating with a congregation. He said that he once joined for one year, in order that his son might be bar mitzva, and that was all. When he was in the service, he said, he attended services regularly, for he felt that it was part of his obligation as a Jew to show up at services so that the Jewish lieutenants and captains, etc., under him might understand that it was proper for them to attend also.

Harry's views on Israel are not only clear cut, but as consistent as those of any American I've met. Although he is not a dues-paying Zionist, he's o.k. for my money; and his instincts will always move him in the right direction, for he is not by any means a cringing Jew, nor for that matter one who goes around with a chip on his shoulder.

He's a refreshing guy, and I am only regretful that so many of us are so organization-minded, that there are not more Harry Henshels.

WE are on the mailing lists of almost all congregational bulletins, from Emanu-El in New York on, so we usually receive the mailings that go to all the members.

From Pontiac, Mich., came a Isaac Mayer Wise, whom I first heard about from Dr. Grayzel.

ISRAEL PLANS CONTROL OF 'SCRIP' FOOD SALES

JERUSALEM — Recipients of "scrip" certificates in Israel no longer will be free to choose any items they desire in the dollar food shops, when a new plan by the Ministry of Commerce, reported in The Jerusalem Post goes into effect.

Heretofore, holders of the certificates have been able to choose any amounts of any given items, in the value of the certificates, from the stocks available in the produced goods, such as jams, cheese, olives and dried fruits. No limitations will be placed on the number of gift certificates a person may receive, however, deal of which subsequently made it way to the black market.

Under the new plan, scrip holders will have to choose among 15-20 ready-made parcels, each with varying quantities of different items.

The new system is expected not only to cut the flow of certain foods to the black market, but also increase the Treasury's dollar income, since the parcels will include, besides the non-ra-

U. S. Vets Plan Memorial Forest

NEW YORK (NJP)—The American Veterans of Israel (AVI), in cooperation with the Jewish National Fund, will establish a memorial forest of 10,000 dedicated to all Americans who fell in the Israel War of Independence. The AVI is a non-partisan organization of Americans who served in the cause of Israel, including those who manned the ships of immigrants running the British blockade.

Friday, February 15, 1952

Calendar

| | |
|----------------------|-------------|
| Purim | March 11 |
| Passover, first day | April 10 |
| Passover, eighth day | April 11 |
| Shavuoth | May 30-31 |
| Rosh Hashonah | Sept. 20-21 |

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Friday, February 15, 1952

FREEDOM OF THE PRESS

Rabbis Bernstein,

Editor, National Jewish Post:

I have no desire to enter into a political polemic with Dr. Gordis and neither are the columns of a newspaper the proper place for the theological disputation that his letter might provoke. But one of us is guilty of misrepresenting facts, so rather than let other take up the cudgels in my behalf, I respectfully request the privilege of publicly clarifying the record.

It is to be regretted that so eminent an author as Dr. Gordis has dragged extraneous issues into an ideological controversy. As for tactics employed, "change the name and the fable speaks of you."

Now for the facts. Dr. Gordis raises the point that since I have been attacked in the Jewish Horizon, I should correct myself before correcting others. "He is being charged by an Israeli leader of Hapoel Hamizrahi with being untrue to the principles of the movement, of Zionism in general, and indeed, of traditional Judaism," he writes.

A charge does not necessarily prove guilt. The fact that my good friend Yossi Goldberg of Bnei Akiva, an undergraduate at Yeshiva University and hardly an Israeli leader, disagrees with my contention that Zionism does not necessarily mean immediate aliyah to Israel and that to his way of thinking Judaism,

Zionism and the mass-migration of traditional American Jewry to Israel, now are compatible with Torah V'Avodah.

Let us use Dr. Gordis' beautiful simile of a "rich powerful stream, which flows through time with many currents and eddies, always taking on the contours of the shores which it passes." Here, precisely, is the difference, for, as Solomon expressed it (with apologies to Dr. Gordis' latest opinion on the subject) "Unto the place the river goes thither it will return to go."

Judaism as a river, is dependent on its source, always returns to it, and its traditional structure is never obstructed by the contours of the neighboring land. It flows with a direct force, without currents and eddies, directly from Sinai.

As a member of Hapoel Hamizrahi, it should be apparent that I believe that the Torah is dynamic and was given "for the generations," for this is the traditional view which preceded the conservative movement by centuries. But who is to interpret it? Are such questions as riding on the Sabbath (be it to the synagogue or elsewhere) to be decided by a vote of the Rabbinical Assembly, with the views expressed by some of Dr. Gordis' colleagues to be given legal weight?

Fact three. There is nothing to prevent Dr. Gordis from preaching what he describes as "traditional Judaism as I understand it" or "my conception of Divine Revelation." And it is precisely for this reason that I

Hapoel Hamizrahi

Torah can be, and is being applied, to twenty century life in Israel, by the chief rabbinate. In order to allow for even wider application, Hapoel Hamizrahi of America repeatedly has asserted the need for a Sanhedrin. Yet in the very pages of The Jewish Horizon, Dr. Gordis even challenged the validity of the Orthodox Semicha, without which a higher body is pointless. If this be "pontifical authority," it is highly preferable to the anarchy which Dr. Gordis seeks in order to condone his "traditional" views.

The very fact that a member of the Poalei Agudat Israel does not consider Hapoel Hamizrahi Orthodox proves exactly nothing. Cows, in Hapoel Hamizrahi settlements, are milked in accordance with a Heter of the chief rabbinate (and for that matter they are milked in the Kibbutz Chofetz Chaim of the Poalei Agudat Israel with a milder heter.) Yet the Conservative rabbinate refuses to recognize the institutions of the Chief Rabbinate, as it exists in Israel today.

The difference between Dr. Gordis and traditional thinking are not only principles, but interpretations. I have always viewed Torah VaAvodah as a religious philosophy with its own particular goals. For this reason, I was one of the two execu-

tive board members of Hapoel Hamizrahi to vote against any religious bloc, and for the very same principles I cannot see one with Dr. Gordis' views as a member of the Hapoel Hamizrahi. If Hapoel Hamizrahi is primarily an organization with its own religious and political philosophy, it is as inconsistent to accept a man with Dr. Gordis' religious opinions as it is to accept the political opinions of the Agudat Israel. If it is primarily a political party, then both steps are justified.

On two points, Dr. Gordis and I agree. The first is the importance of Hapoel Hamizrahi and the second is that there are other opinions within Hapoel Hamizrahi.

If there are discussions within Hapoel Hamizrahi as to why it has not grown sufficiently, one thing is clear. Until now, the movement, for several and perhaps justifiable reasons, has followed the policy of a political party primarily. Action recommended by the national executive board to preserve the ideological integrity of the movement as a result of Dr. Gordis' affiliation may be the first healthy step in the other direction.

RABBI LOUIS BERNSTEIN
Brooklyn, N. Y.

PILCH SAYS HEBREW IMPORTANT, BUT SHOULD NOT BE OVERSTRESSED

Editor, National Jewish Post:

I am afraid that my position with regard to the place of Hebrew instruction in American Jewish education has been misunderstood in the two successive issues of The Post, where you were good enough to report my views.

In the issue of Jan. 25, my remarks at the meeting in Cincinnati were given a construction they never contained, and again on Feb. 1, a statement I prepared summarizing my viewpoint was, unfortunately, made illogical and self-contradictory when it was broken up and presented as an interview.

This matter is, I am sure you recognize, a terribly important one, central to the nature of the Jewish education which is our instrument for creative Jewish survival, and accordingly, I urge that you do me the service of giving your readers the full text of my statement, which follows.

At all times and in all circumstances, the Hebrew language has an important role to play in the program of the Jewish school. This is even for the least intensive Jewish schools, in which the use of Hebrew terms as the vehicles of Jewish concepts serve to create an atmosphere conducive to the development of positive attitudes and understanding in the child.

There is no question that intensive Jewish education, which aims to produce among a minority of American Jewish children a level of scholarship and leadership without which the community cannot exist, must be rooted in a thorough learning of the Hebrew language, both as the form in which the great cultural Jewish creations are couched, and as an independent, peculiarly Jewish value in itself. Consequently, an intensive Jewish education in which Hebrew plays a predominant role is a must in every community.

However, it is necessary to recognize—that we need not welcome the facts of our existence. Some 53% of our children get their Jewish education in the 2 or 3-day-a-week schools which they attend for an average of 3 or 4 years. In aggregate, the average child attending these schools receives a maximum of 189 hours of instruction per year. In these few hours he must encompass and be introduced to the entire wealth of our Jewish cultural heritage and must at the same time be prepared for creative existence in his own Jewish community.

The optimum answer would be

for parents to decide that effective Jewish education for their

children requires more time, over

a long span of years. Until we have succeeded in convincing parents of this necessity, we are faced with the problem of doing as effective a job as possible in the limited time which is at our disposal. It would, therefore, seem to be self-evident that we must use this time to develop in the child an understanding of the meaning of his Jewishness, an appreciation of the wealth of the Jewish tradition and a readiness to participate in the life of the Jewish community.

As noted, even under these circumstances, Hebrew has a distinct place in the curricular picture. We must guard, however, against allowing an emphasis on linguistics, which in time allowed us cannot be a productive one, to crowd out activities which are related to the child's environment, basic to the interests of the community and designed to prepare him for the life he will lead.

The problem, in essence, is one of balance. Can we allow rote learning which does not go beyond a few elementary sentences to replace information and training necessary for effective Jewish existence?

The reason for this situation, it must be understood, rests neither with the Hebrew language nor with the desire of devoted Hebrew educators to develop a group of Jews rooted in the language and, consequently, in the fullness of Jewish culture. The fault obviously lies with parents and community leaders who do not understand the necessity of cultivating intensive Jewish education.

Obviously, therefore, it is not my opinion, as reported, that the emphasis on Hebrew language is to blame for any failure in Jewish education. The blame is obvious. The question at hand is how we can impart to our children as successful and meaningful a Jewish education as is now possible, while at the same time striving to intensify it in every school and in all localities.

I know that your very sincere and constructive interest in Jewish education, represented in what we said he said,

U.S. JEWISH EDUCATORS TO CONFER WITH ISRAEL GOV'T. ON SERVICE

Editor, National Jewish Post:

Please permit me to add some additional information to your story on the recent conference of the Mid-Western Council of Jewish Educators in Cincinnati, which appeared in your Jan. 25th issue.

I want to refer particularly to the resolution concerning Israel which was adopted by the conference.

The members of the Mid-Western Council of Jewish Educators which includes directors of bureaus of Jewish education in sixteen Mid-western communities went unanimously on record volunteering for a year of service in any phase of education in Israel.

Knowing of the teaching and administrative personnel shortage in Israel the assembled educators agreed to accept any assignment in Israel given to them by the Minister of Education accepting the prevailing salary rate.

The Council instructed a special committee composed of Dr. Samuel M. Blumenfield of Chicago, Bernard Isaacs of Detroit, and the undersigned to open

every issue of The Post, will make you want to set the story straight, not in order to satisfy petty, personal desires, but in order that the misconceptions prevalent in the community with regard to education may not be further compounded, but rather reduced, and a clear educational goal set, towards which the community may strike unitedly.

JUDAH PILCH
New York.

Executive Director, American Association for Jewish Education.

Editor's Note: We cannot agree with Dr. Pilch that the two items about his views which we published in our issues of Jan. 25 and Feb. 1, 1952, were at variance with the ideas expressed in this letter. Except for a few qualifications Dr. Pilch is saying, as far as we can see, what we said he said.

immediate negotiations with the Israel Minister of Education and Culture for the implementation of this resolution.

It was agreed at the Cincinnati conference that the duties and the responsibilities of those who will leave for Israel for a year of service will be carried on by their colleagues in the same city or in the neighboring communities.

The Mid-Western Council of Jewish Educators sincerely believes that by taking this step it has made small but concrete contributions to the creation of meaningful and mutually beneficial cultural relations between Israel and American Jewry.

MARK M. KRUG
Chicago
Vice-President, National Council for Jewish Education.

San Antonio Jews Top Blood Donors

SAN ANTONIO (WNS)—More blood has been contributed by the Jewish community of this city to the local American Red Cross than by any other group in the area, it was reported here. Sponsor of the blood donating drive in the Jewish community was the Augdas Achim Brotherhood, the first organized body to undertake such work.

The Sharon hotel, near Tel Aviv, in advertising for waiters, trainees, seeks young men, "refined, with knowledge of languages."

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DIGEST OF YIDDISH PRESS RABBI SAYS TED GIBSON'S EU MAURICE SCHWARTZ DENIED TH

By RABBI SAMUEL SILVER

FLORIDA has its anti-Semites, all right, but it also has its share of non-Jewish friends of Israel.

Ted Gibson, Jr., son of a Baptist minister, was ignited by Israel's war of independence, and as soon as he was discharged from the U.S. Navy, went to Israel and helped



SILVER

fight the Arabs. Among his exploits was that of taking Beersheba almost single-handedly. Ted liked Israel and stayed on after the war as an El-Al pilot.

Last month he was in a fatal accident over Zurich. In Miami, Ted's father asked Rabbi M.

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Meshelov to give the funeral, and many joined the family in mourning.

The Journal writer, who calls himself Talush, tells the Ted Gibson story and also reports that Miami's Jews avoid discussing the series of vandalistic acts which have made headlines all over the country. Talush found more animated discussion about the refusal of a Jewish landlord to rent his movie theater to Maurice Schwartz, the Yiddish actor whose troupe is doing a land-office business down yonder.

Jews Honor Polish Catholic Who Risked Life To Help Them

THAT WAS an unusual Friday night service held in Hartford, Conn., not so long ago. Unusual because the three leading rabbis of the city were there, and, in addition, two Catholic priests. Unusual, too, because the guest of honor, recipient of a scroll of thanks, was a Polish Catholic who was being honored by the Jewish community.

Joseph Pshukta was accorded these honors because of his self-sacrificial rescue work on behalf of the Jews of his home-town in Poland, when the Nazis were swarming all about.

After aiding, hiding, and feeding dozens of Jews, Pshukta himself was dragged off to a concentration camp, remained as a DP after the war, was brought to the U.S., and settled in Hartford.

When David Horn, of Hartford, heard reports about Pshukta's humanitarianism, he spread the word around, and ultimately the service of gratitude materialized. Old and single, Pshukta was exhilarated by the proceedings, and now knows, writes Jay Grayson of The Forward, that the "Jews are a grateful people."

Dough From America, For Bread That Is

IN a new humor column in The Journal, the writer who calls himself "Michele" says that the prayer over bread has now been changed in Israel. Instead of concluding with the words, "Hamotsi lechem min ha-aretz" (He Who brings forth bread from the earth), it is now recited, "hamotsi lechem min America" (He Who brings forth bread from America.)

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Lists all Jewish and general holidays, time for lighting Sabbath Candles in all communities, and other important information

iously the centenary settlement in the United States is indicated by the flock of one-volume histories of American Jewry.

At least four such books are in the works, by Dr. Solomon Grayzel, by Dr. Jacob Marcus, by Rabbi Bertram Korn, by Dr. De Sola Pool.

No doubt each scholar will produce a fine book, but isn't this a little like overlapping? Wonder what Prof. MacIver would say?

ON THE SUBJECT OF THE Professor, Abraham G. Duker has completed a small volume analyzing the MacIver report, which is to be published by the Reconstructionist Foundation.

ON MARCH 18TH FARRAR, Straus and Young will publish an important volume, "Mr. President" by William Hillman, which will be a significant book because President Truman has allowed Mr. Hillman to publish material from the President's diary and memoranda while he is still the White House occupant.

It will be recalled that Jonathan Daniels' book on President Truman and James Forrestal's diaries both disclosed quite a bit of Jewish interest.

WHILE THE ANNUAL NATIONAL Book Awards, sponsored by the book industry itself, were not won by Jewish authors, a large number of volumes of Jewish interest were among the books most frequently mentioned by those who filled out the 3,000 questionnaires.

The titles were "The Origins of Totalitarianism" by Hannah Arendt, "The Uprooted" by Oscar Handlin, and "A Walker in the City" by Alfred Kazin.

In many of the leading fiction works Jews were somewhere involved. These were "From Here to Eternity" by James Jones (the fiction winner), "Lie Down in Darkness" by William Styron and "The Caine Mutiny" by Herman Wouk.

IT IS PERHAPS A SIGN OF the growing maturity of the American Jewish community that the Jewish Book Guild has found its most consistent seller and "puller-in" of new members is the one-volume "Everyman's Talmud," compiled by the Rev. A. Cohen and issued in this country by Dutton.

This trend, incidentally, also may be the reason the Guild recently accepted as a book club selection "The Folklore of the Old Testament" by Joseph Gaer.

Kudos, too, to the Guild for choosing Meyer Levin's newly-reissued retelling of Hasidic tales, "The Golden Mountain," as its latest selection.

ALPERT

Many readers will remember Victoria, the Mississippi girl, who went off to Israel because she felt that only there could she raise her two sons properly in the faith of her late husband.

She has been in Israel for almost a year—I hear from her occasionally—and she has become deeply rooted in the country. Her very latest letter contains a request for help, however, and of such nature that it merits being shared with those who have taken an interest in her venture.

Her problem is a strange one. At the very outset she blurts out: "At this point I hardly know whether I am or am not a Zionist," and it all boils down to this: As an immigrant from America she has been placed on the defensive by her Israeli neighbors and friends.

Israelis lose no opportunity, she says, to run down American Jews, and to attack the blindness of American Zionism for failing to stimulate a mass migration movement.

VICTORIA is bewildered. She, a non-Jew, has decided to throw in her lot with these people, even as Ruth the Moabitess did in days of yore, but she can understand why American Jews don't go to Israel.

Her reason, her knowledge of America, her instinct tell her that Israel's criticism of American Jewry is unsound and unrealistic. She never has studied Zionist history, and she knows little of the philosophy of Jewish life, but she resists the totality aspects of the "Ingathering" program.

"Judaism is something more universal than Israelism," she says—and this from a woman who herself would live nowhere but in Israel!

"I want to laugh when they say that American Jews needn't expect Israel to come to their salvation when the goyim rise against them there. You can imagine how hilarious it is to me of all people; it is no good telling a German Jew that it won't happen in America. Both he and I know nothing is impossible . . ."

Instinctively, she writes, she admires American Jews, for though they have the opportunity to go to Israel they choose to continue to live as free men in democratic America, and to live Jewish lives in this country.

"The Calvinist in me appreciates the decision," she continues, "but it can offer no reason which would be at all logical to these Balkan-bred people."

"To be able to defend the American Zionist stand in terms comprehensible to Israelis, I need your help in understanding the movement. I need facts; I need figures. I need an understanding of the evolution of American Zionism—and the considerations which prompt them as Jews to take this stand. I would only do the movement harm by trying to defend it without knowing its true background. I know it's a large order, but no larger than the one I set out on a year ago, though Heaven knows, very different . . ."

The irony of the situation is obvious, of course, but every American in Israel can verify Victoria's dilemma. Every American there is at once made the target of criticism leveled at the five million Americans back home. What we have done to help Israel is not as important in their eyes as what we have failed to do.

It is no answer to reel off the statistics of financial assistance over the years; indeed, such a retort only makes matters worse. The American in Israel must either carry on a constant, unremitting propaganda war of his own to defend American Jewry, or he must agree with the Israelis and join the hue and cry. Poor Victoria, lacking knowledge and background, relies only on instinct, and it has served her true.

The comparatively few Americans in Israel have their backs to the wall when this controversy goes on. If they were to be joined by a few thousand, or a few tens of thousands of American Jews, Israeli criticism would be effectively silenced. Victoria is right in her conviction that American Jews have made a wise decision—as they see it—but she doesn't know how to explain it, and she has few allies.

More next week.

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ISRAEL**ISRAEL'S CHIEF PROBLEM IS NOT WHO HOLDS WHAT CABINET POST**

By M. Z. FRANK

WHAT makes Hal Lehrman persist in calling the General Zionists "liberal"? And what improvement would Israel Rokach, the G. Z., be on Eliezer Kaplan, the Mapai man, since both suffer from the same Israeli traits: inability to delegate authority, antiquated notions of administration, slowness in making decisions, etc.

There is little of the modern liberal capitalism in Israel which might be called "liberal." And the leaders of the General Zionists are possessed of it least.

A man with the mentality and business methods of a corner grocer or one who believes in the inalienable right of every man to get rich regardless of the common good, is not a "liberal."

On the other hand, Israelis, whether Labor or General Zionists, have a lot to learn in efficiency and productivity. Mr. Lehrman himself quoted an American in Israel who said that "one hundred American secretaries in Israel would make a revolution." The man, as I later found out, was Harold Goldenberg.



FRANK

I told Lehrman I did not think the solution to all Israel's ills lay in a coalition between Mapai and General Zionists. But I said it was possible the two would be drawn together because of forces over which neither has any control. Mr. Lerman asked me what I meant by it.

Israel has a strongly entrenched Labor movement and welfare state. It needs an injection of modern liberal capitalism, without destroying labor's influence or achievements. These are the forces of dire necessity.

Mapai may carry out the right policy by moving somewhat to the right. The General Zionists may carry it out by making peace with Labor and becoming more modern. The Progressives may do it.

A mere mechanical combination of two parties—one Labor and one supposedly "liberal"—is not in itself a guarantee that a right policy would be enforced. It may just be a collusion of two parties with its own selfish interests to defend, and the nation be hanged. The Histadruth has its own vested interests, and the owners of some orchards or factories have theirs. Suppose the two combine on a give-and-take basis, without ensuring the modernization of methods of work?

AN industrial plant such as Fertilizers and Chemicals in the Haifa Bay, or the Jerusalem Shoe factory, introducing the latest machinery and best methods of management and work are far more important than whether Rokach does or does not hold a portfolio in the Cabinet.

I spoke to men who run good outfits in Israel. They are quite displeased with the red tape, with the inefficiency in government and the antiquated methods of production. But they themselves, by their work, by their ability, exert such a pressure upon the country as a whole that the general effect is one of slow gradual improvement. When I ask them, are things better than they were a year ago, they say, yes, but not good enough.

ISRAEL must become efficient in order to succeed. Otherwise, it will always be dependent on outside financial support.

Israel's lack of efficiency is due to two main factors, in my opinion: a) the makers of the country were unskilled idealists who came from a semi-feudal society in Eastern Europe to conquer the wilderness—they did not have the benefit of the experience in a highly dynamic industrial society such as American Jews had in the United States; b) under the peculiar regime of the Zionist Organizations, with the absence of tax payer control over expenditure, with financing by gift money, loose habits were established over a period of many years and strict, efficient habits were not encouraged.

Now that Israel is a democratic state, whose government is responsible to the tax payers, there is a notable change, for the better. This is only one pressure in the right direction.

Another pressure is the right influence and the right example by Americans, Canadians, South Africans, Britishers.

Another pressure—and a very important one—is the Bond Drive, in which the money will have to be paid back and accounted for.

Boston Couple To Be Feted On 50-75-35th Anniversaries

By HARRY CUSHING

National Jewish Post Correspondent

EVERETT, Mass. (NJP)—In some remote parts the local air is conducive to longevity. In Israel, the Sages say, it inspires wisdom in those who breathe it. Here, in this Boston suburb, the air has given both longevity and wisdom to a Grand Old Couple.

Mr. and Mrs. Barnet Avratin, leaders in Greater Boston Jewish communal efforts for over forty years, will be honored March 16 for their years, wisdom and efforts, at a community sponsored dinner on their Golden Wedding anniversary.

The occasion will be a multiple simcha, since it also will mark Mr. Avratin's 75th birthday, and his 35th consecutive term as president of Congregation Tiferet Israel. He has served the past several years also as chairman of the Board of Education at the local Hebrew school.

The couple, together, despite all the honors of leadership which have been bestowed upon them, never have been too proud to put in their share of the leg-work required in putting across a project. They are known as the best "step-climbers" and doorbell-ringers in Greater Boston.

NAMES IN THE NEWS**Israel War Vet, Irish Catholic, Says He Wouldn't Live There Even If Called Anti-Semite**

ALTHOUGH Israel has been forced to modify its immigration policy of unlimited immigration, because of the economic crisis, the policy still stands up well in comparison with the U. S. "McCarran Act" type of immigrant who must be "a paratrooper, nine feet tall, and own \$1,000,000 in government bonds," Hugh McDonald, 31-year-old Harvard Law student who left school in 1947 to fight in the Israel War of Independence, told a Cambridge, Mass., Student Jewish Appeal audience recently.

Though first priority for Israel entry, said McDonald, member of the United Jewish Appeal organizing staff, should now go to people under 35 "with a trade and in good health." Israel's policy remains basically one of admittance to people "in trouble and preferably a Jew, which usually means that he is in trouble."

Israel's economic plight is so desperate today, he told the audience of students from Harvard, Leslie, Radcliffe and M. L. T., that for the next three years "I wouldn't live there even if I were called an anti-Semite."

A Good Dinner and Dessert Best Form of Propaganda

CHESTNUT STREET, Philadelphia, holds the answer to the world's unrest, according to Baruch Sheshinski, secretary of the Israel Metal Workers' Union, who recently toured Philadelphia factories, schools and plants.

Sheshinski spent four hours on a 13-block tour of the street, which is a shopping thoroughfare. He was amazed by the shops, the luxuries displayed, and unashamedly had three helpings of strawberry shortcake, which he had never tasted before, for his after-dinner dessert.

After the walk and the dinner, he said, "If all the world could be brought to Chestnut St. and could see all those shops, and then have the dinner I ate, it would offset all the propaganda, all the books, and all the pamphlets ever written about any form of ideology."

All That's Missing Is The Vehicle

THE three wings of American Judaism recently were compared to traffic lights by Rabbi C. E. Hillel Kauvar, Denver, according to The Intermountain Jewish News, local weekly. Speaking before a meeting of the all-city men's club, Rabbi Kauvar said Orthodoxy is the red light, saying, Stop! Conservatism, uncertain whether to stop or go, is the yellow light. Reform, he said, is the green light, a clear Go! signal.

Notes

BENJAMIN BEHR, Rockford, Ill., was selected "Man of the Year" by the city's Junior Chamber of Commerce . . . Nate Perlmuter, assistant regional director of the Tri-State office of the Anti-Defamation League in Denver, has been appointed director of the ADL office in Detroit, Mich. . . . Arthur C. Melamed was reelected president of the Minneapolis Federation of Jewish Services.

Victor Cohn, science writer for The Minneapolis Tribune, was named by the American Association for the Advancement of Science as the nation's outstanding newspaper science writer of 1951, and was awarded the George Westinghouse award of \$1,000 for the year's best re-

porting on science . . . Abraham Duker has been appointed managing editor of Jewish Social Studies, quarterly devoted to contemporary and historical aspects of Jewish life, and consultant to the newly created Commission on Jewish Living of the American Jewish Congress.

With The Rabbis

RABBI Eugene J. Lipman has been appointed Associate Director of Synagogue Activities for the Union of American Hebrew Congregations . . . Rabbi Morton Bauman, North Hollywood, Cal., has been elected president of the Western Association of Reform Rabbis . . . Rabbi and Mrs. Oscar Levin, Philadelphia, announce the marriage of their daughter, Roslyn, to Bernard Kaplan, also of Phil. . . . Rabbi and Mrs. Martin Ryback, Norwalk, Conn., announce the birth of a daughter, Elizabeth Helen.

Rabbi Harold Friedman, Fairmont, W. Virginia, was named that city's "Man of the Year" for 1951, the first Jew in the area to be so honored . . . Rabbi Robert J. Schur, Houston, Tex., has been appointed spiritual leader at Congregation Gemiluth Hassodim, Alexandria, La. . . . Rabbi Joel Zion, Denver, Col., has been appointed to the Religious Commission of the Central Conference of American Rabbis . . . Rabbi Abraham Pelberg was installed as spiritual leader of the Rochester, N.Y., Humboldt Orthodox Center . . . A son, Jonathan, was born to Chaplain and Mrs. Arnold J. Wolf, in Yokohama, Japan . . . Rabbi Harold B. Wainthrup, Steubenville, O., is new spiritual leader of the Old York Road Temple, Abington, Pa.

Rabbi and Mrs. Morris Skop, of Coral Gables Jewish Center, Fla., last week had a double Simcha, when Rabbi Skop was feted by the Center on his 15th year in the rabbinate, and their daughter, Shirah, was called to the Torah to read the Maftir, on her bat mitzva, the first such ceremony at the Center . . . Rabbi and Mrs. Irving Mandel, Newtonville, Mass., announce the birth of a son, Jed Robert.

Congregation Ohav Shalom, Cincinnati, O., planted a garden of 100 trees in Israel in honor of Rabbi Bernard Greenfield's 5th year of service . . . A son, Ira Leo, was born to Rabbi and Mrs. Joseph Brandeis, Wausau, Wis. . . . Mr. and Mrs. Henry Aronson, Merion, Pa., announced the engagement of their daughter, Suzanne, to Rabbi Selig Miller, Germantown, Pa. . . . Rabbi Ralph Weisberger is new spiritual leader of Congregation Ahavat Shalom, Portland, Ore.

David Emanuel, son of Rabbi and Mrs. Abraham Shusterman, Baltimore, Md., recently celebrated his bar mitzva . . . Rabbi Louis J. Cashdan, Charleston, W. Va., has been named associate rabbi of Congregation B'nai Jehudah, Kansas City . . . Rabbi Harry Z. Sky is new spiritual leader of Temple Ahavat Achim, Gloucester, Mass. . . . A son was born to Rabbi and Mrs.

Sherman Novoseller, Philadelphia . . . A son, Aaron Daniel was born to Rabbi and Mrs. Naphtali Rubinger, Bound Brook, N. J. . . . Mr. and Mrs. Harry Halberg announce the engagement of their daughter, Sydell, to Rabbi Jacob Rennert, Minneapolis.

Deaths

CHARLES GROSS, 56, Chicago Republican leader, last week was assassinated by gangsters . . . Joseph Kerman, St. Louis, father of Rabbi Louis Kerman, Lubbock, Tex., died recently . . . Dr. Louis Lehrfeld, nationally known eye specialist, died last week at 61 . . . Bernard L. Cohn, former publisher of The News Scimitar of Memphis, died at 63.

The Jewish community of Barcelona, Spain, numbering about 2,000, is reported to have begun construction of a \$50,000 synagogue.

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Committee Hits Power Sought by CJFWF Act

NEW YORK (NJP)—The American Jewish Committee this week fired the first official gun in its fight against the implementation of the MacIver Report.

The Committee in a resolution passed two weeks ago at its annual convention, but announced only this week, attacked the Council of Jewish Federations and Welfare Funds, the prime movers behind the MacIver Report.

The Resolution of the Committee charged that a resolution passed recently by the CJFWF at its general assembly in Chicago would have the effect, "if followed, of turning the National Community Relations Advisory Council into an authoritarian agency."

(The Committee last November agreed in principle to the major recommendations of the MacIver Report as embodied in the report of the Evaluative Committee.)

The Committee asserted that the resolution passed by the CJFWF was "contrary to the action taken at Atlantic City."

The full text of the American Jewish Committee resolution on NCRAC relationships follows:

1. a. The interests of the Jewish community are best served by freedom of organization and action of Jews of differing viewpoints and that there can be no one voice authorized to speak for the Jews of America in the community relations field or any other field;
- b. There should be the maximum of cooperation among Jewish organizations concerned with similar problems; and
- c. Such cooperation should be uncoerced and within the area of voluntary agreement.
2. These principles have traditionally guided the actions of the American Jewish Committee, including its participation with other agencies in the National Community Relations Advisory Council.
3. There are many statements in the MacIver Report which the American Jewish Committee endorses. The American Jewish Committee, however, is opposed to those recommendations which would lead to the establishment of an over-riding, authoritarian body in the community relations field.
4. At the meeting of the National Community Relations Advisory Council at Atlantic City on November 26, 1951, the American Jewish Committee agreed to a resolution consistent with the foregoing principles and undertook to help formulate practical recommendations pursuant to that resolution, to be presented to the National Community Relations Advisory Council by May 1, 1952. The American Jewish Committee is now engaged in a good-faith effort to formulate those recommendations.
5. A few days after the NCRAC Atlantic City session, the General Assembly of the Council of Jewish Federations and Welfare Funds in Chicago adopted a resolution which would have the effect, if followed, of turning the NCRAC into an authoritarian agency. The resolution, contrary to the action taken at Atlantic City, stated that a framework had been established at Atlantic City whereby certain objectives should be realized, including the strengthening of the NCRAC "for over-all planning in Jewish community relations, with the powers and authority required to formulate policies and programs, to work out divisions of labor, and to act on its majority decisions."
6. In view of this action, it is important that there should be no misunderstanding of the position of the American Jewish Committee.
7. Now therefore be it resolved by the 45th Annual Meeting of the American Jewish Committee that:

The Committee shall continue to strive for the realization of the program adopted by the NCRAC at Atlantic City, so long as the principle of voluntary cooperation which underlies that program remains unchanged;

The Committee rejects and opposes not only the terms and implications of the resolution adopted by the Council of Jewish Federations and Welfare Funds in Chicago insofar as they propose an over-all authoritarian body or otherwise violate the principle of voluntary cooperation, but also any possible similar interpretation by any other body;

The officers and governing committees of the American Jewish Committee shall act in accordance with this Resolution.

CJFWF RESOLUTION UNANIMOUS

In its resolution passed in Chicago (NJP, Dec. 7, 1951), without one dissenting vote, the CJFWF declared that the basic principles adopted unanimously by the NCRAC called for the:

1. Continuous reassessment and cooperative scientific study of the basic objectives, directions and methods of Jewish community relations work.
2. Integrated planning of programs with the early development of logical and practical division of labor among the civic protective agencies.
3. Strengthening of local community relations programs, with no national agency setting up a local program against the wishes

- of the local community.
4. Strengthening of the NCRAC.

5. An improved system of financing so that budgeting can be related to the evaluation of needs in the entire field.

The resolution called for continuous reporting on the progress of negotiations for implementing these aims.

APPROVED BY AJCOMMITTEE

Under the terms of the agreement reached in Atlantic City at the plenum of the NCRAC (NJP, Nov. 30, 1951), all the civic defense agencies, including the American Jewish Committee, approved the following recommendations:

1. A committee of experts and representatives of the Jewish groups to do overall planning.
2. Integration of programs of the civic defense agencies.
3. A reassessment of the activities of the civic defense agencies.
4. Allocation of functions.
5. Overall budgeting based on program approved by the NCRAC, and
6. Strengthening of the NCRAC.

premises.

Any violations of the code are to be submitted to the local USA, which has appointed a committee to act in such cases. Its decisions are to be final.

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Conservative Synagogues To Vote On Sabbath, Kashrut Plan In Phil.

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PHILADELPHIA (NJP)—Boards of Conservative congregations affiliated with the Philadelphia Branch, United Synagogue of America, are preparing to vote at their next meetings on an 11-point code adopted by the local branch for the observance of strict kashrut and Sabbath by caterers serving food in synagogues.

\$25,000,000 Damage To Jews In Egypt

LONDON (WNS)—Almost all Jewish-owned department stores in Cairo, Egypt, were burned down and pillaged during the recent anti-British riots it was reported from here. In addition, the Jewish school in the Abassia district, said to have been among the finest in the Middle East, was destroyed, for a total of at least \$25,000,000 in damage to Jewish-owned property in Egypt.

Religious Workers Strike On Housing

NEW YORK (NJP)—The Jewish Morning Journal reported from Tel Aviv this week that thirty elderly members of Hapoel Hamizrahi, Orthodox labor party, were engaged in a sit-down strike in front of the party's headquarters. The report said that the cause of the

to provide these members accommodations in its housing development for older members.

SOLE AUTHORITY

Under the code, each congregation and its rabbi are to be the sole authorities to determine which caterers may serve food in the synagogue. The caterers must have rabbinical certification as to kashrut and must submit evidence of it prior to each function.

The code forbids any caterer from bringing food or equipment of any kind into the synagogue on the Sabbath, and also proscribes removal of food or equipment on the Sabbath.

INDIVIDUALS TOO

In addition, the principles apply to any individual or individuals serving food on synagogue

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